THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE CALL FOR THE "MORMON BATTALION." THE BATTALION ON THE MARCH.

(By Edward W. Tullidge.)

Governor Steele gave to Elder Little a letter of introduction to Mr. Bancroft, Secretary of the Navy, in which the Governor said:

"Mr. Little visits Washington, if I understand it correctly, for the purpose of procuring, or endeavoring to procure, the freight of any provisions or naval stores which the Government may be desirous of sending to Oregon, or to any portion of the Pacific. He is thus desirous of obtaining freight for the purpose of lessening the expense of chartering vessels to convey him and his followers to California, where they intend going and making a permanent settlement the present Summer. Yours truly,

JOHN STEELE."

From Col. Thomas L. Kane, Elder Little received a letter of introduction to the Hon. George M. Dallas, Vice President of the United States, in which the writer said:

"This gentleman visits Washington with no other object than the laudable one of desiring aid of Government for his people, who, forced by persecution, set found a new commonwealth in the Sacramento Valley, still retain American hearts, and would not willingly sell themselves to the foreigner, or forget the old commonwealth they leave behind."

Armed with these and other letters, Mr. Little started to Washington from Philadelphia, where he had enlisted for his afflicted people, the zealous friendship of the patriotic brotherhood the great Arctic explorer; and, soon after his arrival at the Capital, he obtained an introduction to President Polk, through ex-Postmaster-General Amos Kendall. The Elder was favorably received by Mr. Polk, which emboldened him to address a formal petition to the President, which he closed as follows:

"From twelve to fifteen thousand Mormons have already left Nauvoo for California, and many others are making ready to go; some have gone around Cape Horn, and I trust, before this time, have landed at the Bay of San Francisco. We have about forty thousand in the British Isles, all determined to gather to this land, and thousands will sail this Fall

There are also many thousands scattered through the States, besides the great number in and around Nauvoo, who will go to California as soon as possible, but many of them are destitute of money to pay their passage either by sea or land.

We are true-hearted Americans, true to our native country, true to its laws, true to its glorious institutions; and we have a desire to go under the outstretched wings of the American Eagle; we would disdain to receive assistance from a foreign power, although it should be proffered, unless our Government shall turn us off in this great crisis, and compel us to be foreigners.

If you will assist us in this crisis, I hereby pledge my honor as the representative of this people, that the whole body will stand ready at your call, and act as one man in the land to which we are going; and should our Territory be invaded, we will hold ourselves ready to enter the field of battle, and then like our patriotic fathers, make the battle-field our grave, or gain our liberty."

There were present, at the first interview between the Mormon Elder and the President of the United States, Gen. Sam. Houston, just from Texas, upon Mexican affairs, and other distinguished men. A singular circumstance in American history is here connected; for at that important juncture in the history of our nation as well as the Mormons, Washington was thrown into great excitement by the news that Gen. Taylor had fought two battles with the Mexicans. This important event was directly bearing on the affairs of the Mormons, as much as upon those of the nation at large. The news of the actual commencement of the war between the two rival Republics came in the very nick of time. Had Elder Little arrived in Washington six months before, or six months later, there would have been a marked variation from that which came to pass. We know not what the exact difference would have been, but it is most certain that President Polk would not then have designed to possess California by the help of these State-founding Saints, nor would their shovels have turned up the gold at Sutter's Mill, nor would General Stephen F. Kearney have had at his back the Mormon battalion as his chief force, when he made himself master of the land of precious metals, and put his rival, Fremont, under arrest.

The day after his first interview with President Polk, Elder Little called again upon ex-Postmaster General Kendall, who informed him that the President had determined to take possession of California; that he designed to use the Mormons for this purpose, and that they would receive orders to push through to fortify the country. This induced the Elder to address the petition already quoted.

The President now laid the matter before the cabinet. The plan offered to his colleagues was for the Elder to go direct to the Mormon camp, to raise from among them "one thousand picked men, to "make a dash into California and take possession "of it in the name of the United "States." The battalion was to be officered by their own men, excepting the commanding officer, who was to be appointed by President Polk, and to take cannon and everything necessary for the defence of the country. One thousand more of the Mormons from the Eastern States were proposed to be sent by way of Cape Horn, in a United States transport, for the same service. This was the original plan which President Polk laid before his cabinet.

After this Elder Little had his second interview with President Polk, who told the Elder that he "had no "prejudices against the Saints, but "he believed them to be good citi-"zens;" that he "was willing to do "them all the good in his power con-"sistently;" that "they should be "protected;" and that he had "read "the petition with interest." He further emphatically observed, that he had "confidence in the Mormons "as true American citizens, or he "would not make such propositions "as those he designed." This interview lasted three hours, so filled was the President with his plan of possessing California by the aid of the Mormons. But this generous design was

afterward changed through the influence of Senator Benton.

Before his departure west, Elder Little had another special interview with the President, who further said that he had "received the Mormon "suffrages," that "they should be remembered;" and that he had "instructed the Secretary of War to "make out dispatches to Colonel "Kearney, commander of the Army "of the West, relative to the Mormon "battalion."

On the 12th of June, Elder Little, in company with Colonel Thomas L. Kane, started for the West, the Colonel bearing special dispatches from the Government to General Kearney, who was at Fort Leavenworth. Judge Kane journeyed with his son as far as St. Louis.

The following is the order under which the battalion was mustered into service:

Head-quarters, Army of the West,
FORT LEAVENWORTH,
June 19, 1846

Sir: It is understood that there is a large body of Mormons who are desirous of emigrating to California, for the purpose of settling in that country, and I have therefore to direct that you will proceed to their camps and endeavor to raise from amongst them four or five companies of volunteers, to join me in my expedition to that country, each company to consist of any number between 73 and 109; the officers of each company will be a captain, first lieutenant and second lieutenant, who will be elected by the privates, and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval. The companies, upon being thus organized, will be mustered by you into the service of the United States, and from that day will commence to receive the pay, rations, and other allowances given to the other infantry volunteers, each according to his rank. You will, upon mustering into service the fourth company, be considered as having the rank, pay and emoluments of a lieutenant colonel of infantry, and are authorized to appoint an adjutant, sergeant-major, and quartermaster-sergeant for the battalion.

The companies, after being organized, will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Sante Fee, and where you will receive further orders from me.

You will, upon organizing the companies, require provisions, wagons, horses, mules, etc. You must purchase everything that is necessary, and give the necessary drafts upon the Quartermaster and Commissary departments at this post, which drafts will be paid upon presentation.

You will have the Mormons distinctly to understand that I wish to have them as volunteers for twelve months; they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain, as their private property, the guns and accoutrements furnished to them at this post.

Each company will be allowed four women as laundresses, who will travel with the company, receiving rations and other allowances given to the laundresses of our army.

With the foregoing conditions, which are hereby pledged to the Mormons, and which will be faithfully kept by me and other officers in behalf of the Government of the United States, I cannot doubt but that you will in a few days be able to raise five hundred young and efficient men for this expedition.

Very respectfully your ob't serv't,
(Signed) S. F. KEARNEY,
Col. of First Dragoons
Per Capt. James Allen, First Reg. Dragoons, Fort Leavenworth."

[TO BE CONTINUED.]

"The wind bloweth where it listeth," and wherever it bloweth it purifies; so wherever the spirit goeth it consecrates.

Enemies are never killed by abuse or persecution, ball or sword; kindness alone kills enemies. Evil is not overcome with evil.

NO PROSPECT FOR UTAH.

A short time ago a dispatch stated that strong hopes were entertained of the passage of an enabling act the present session for the admission of Utah into the Union as a State. We have now published a dispatch to the effect that there was no chance whatever of the bill being reported from the committee this session, as a majority of the House Committee on the Territories was opposed to it.

Which of these statements is correct, is a matter of conjecture. But there are a great many people, aware of the way Utah has been treated for many years, who probably never will have any strong expectation of seeing this Territory admitted as a State, until that long delayed fact shall actually have occurred.

Why Utah should be so persistently kept out of the Union does not very clearly appear. That is, a valid reason is not clearly apparent. Reasons are advanced, but they are of such a flimsy nature that they have no inherent strength or substance pertaining to them, not a bit.

In asking for admission, Utah asks for nothing but what is her just right by fair implication. She presents a republican and liberal form of government. She has sufficient age, population, development, progress, resources, industry, and intelligence, while she is unsurpassed by any commonwealth in the Union in the important matters of morality, patriotism, high regard for law and good order, and efforts to keep out of debt and promote the general peace and welfare.

The common objection in regard to the domestic institutions of the people of this Territory amounts to nothing, being entirely irrelevant. There is no adequate justification for lugging that question into the discussion of admission. Not the least. It is entirely foreign to the main question.

The objection of a small State having as many Senators in Congress as a large State, is no great objection, and has no special application to Utah. Senators represent States, and Representatives represent the people. That is the form and fashion of the representative government of this republic, and is hardly a proper matter upon which to base an objection to the admission of any one State, after having been acted upon in the admission of all the States during the existence of the federation. There were reasons for adopting that form of representation, and those reasons exist now. It was in the interest of equal rights. The States as States have equal rights in the senatorial representation, and the people as citizens have equal rights in the representative representation.

Utah asks nothing but what is fair and right, and she desires nothing more, but that she does desire, and she thinks it should be freely, ungrudgingly accorded her. Nevertheless, she can live and prosper either as a Territory or as a State, and whatever Congress may do or not do respecting her, Providence will overrule all for the best, and she will enter the Union as a State when the fitting time comes, in spite of all illiberal and carping opposition.—*Deseret News.*

LIVING FAITH *VERSUS* TRADITIONARY FAITH.

BY ELDER O. FREWIN.

A living faith in God and in Jesus Christ consists—First, In a belief in the testimony of God's servants sent unto us. Second, To know His mind and will concerning us. Third, To receive and obey those teachings and commandments that may be given us. We are aware that this kind of faith is unpopular to-day, notwithstanding the present generation boast-

of a superior amount of light and intelligence, and consider that they far exceed all preceding generations in theological attainments. In order to draw a comparison between the faith of the Latter-day Saints and that of the religious world, we will quote from St. Paul's epistle to the Romans x, 2, 3, 4. In speaking of the Jews of his day he says, "For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Here, then, was the condition of the Jews. Now we might ask, What is the faith of the so-called Christians in God and in Jesus Christ? Their reason for faith is that they have read so, have been taught so and so, and it has been handed down to them by succeeding generations. This is but a traditionary faith, then, with them; but suppose a "Mormon" among them should chance to say that he knows by revelation to himself that God lives, what are their feelings? He is looked upon with contempt, his influence is contaminating, he is considered almost as a moral leper among them. Why so? Says the pious Christian, "He is dangerous to the welfare of our souls, obtrusive to our religious convictions," etc. I ask, where is the consistency of such conduct and language, if those persons were in possession of a "living faith?" We fail to see it. If an individual possesses the truth, and a living faith by the Spirit, his position is impregnable, and the gates of hell cannot prevail against it, he has really nothing to fear. What evidence have the world that Jesus lives? "Oh," say they, "the Bible says so." True, but the Jews said he was a murderer, adulterer, wine-bibber, etc., and concerning his followers, that "they were movers of sedition, and troublers in Israel, men who turned the world upside down." Which are we to accept?

We will examine another side of the question. Jesus Christ said, "He that will do His (the Father's) will, shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii, 17.) And again, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe," etc. (Mark xvi, 16, 17.) Here Jesus Christ offers a test, an evidence which is something tangible, whereby any man can know him. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John ii, 4.) What are the doctrines of the various sects to-day? They all with one voice unite in saying, "All the ancient signs, supernatural gifts and powers of the Holy Ghost, are done away, that Prophets and Apostles are unnecessary to guide us, and there are no revelations later than the Bible;" or in other words, "We have the form, the power not being necessary." (2 Tim. iii, 5.) How, then, can the Christian world with this kind of faith know God, and comply with his commandments? It is true "they profess to know God, but in works deny him, being reprobate concerning the (living) faith." Yet we know they profess, and are very sincere in their profession, and we do not blame them for this sincerity. Is not the Mohammedan sincere in his creed, and in the Koran? Is not the Hindoo sincere when he throws himself under the car of Juggernaut? Is not the Hindoo woman sincere when she throws her babe into the Ganges? Were not the followers of Baal sincere when they cut themselves with knives and lancets, saying, "O Baal hear us, O Baal hear us." Decidedly they were. So is much of the religious world sincere to-day, and in their sincerity have prayed for centuries, saying, "Thy kingdom come, Thy will be done on earth as it is in heaven;" but when a man of God (Joseph Smith) came announcing (as did John the Baptist) the setting up of this kingdom, and of Christ's coming, how was the message received? It was received with disputations and contempt; Joseph Smith was denounced as an impostor, and many thought, "If we let him alone, all men will believe on him, and he will come and take away our place and nation." (Christendom.) Some find-

ing their "craft in danger," headed mobs, and led them forth to deeds of violence and treachery, and finally put him to death, as also many others, in the most inhuman manner. This class were not all non-professors, but the most prominent ones were those that had "a zeal of God, but not according to knowledge, being ignorant of God's righteousness, and going about to establish their own righteousness, not having submitted themselves to the righteousness of God." Here was a display of their "zeal of God," believing sincerely, no doubt, that they were "doing God service." Notwithstanding the Apostle's warning, the Gentiles have fallen into the same example of unbelief as did their predecessors the Jews, whose faith was that a Messiah would come as their King, deliver them from their enemies, and restore them to more than ancient prowess This was a traditionary faith alone, for when he came they knew him not, their "zeal of God, being not according to knowledge," they put him to death. Had they "submitted themselves to the righteousness of God," they would have known him, understood his motives, received his message, and hailed him as their Lawgiver, and honored him as their King!

THE GREAT SMITH FAMILY.

Disguised the name may sometimes be, but it is the common name throughout all European countries. It does sometimes affect a spelling above the common, and appears as Smyth, Smythe, or de Smythe. It also in England assumes a Latin guise (from *ferrum*), and becomes Ferrier and Ferrars, one of the noble names of England, associated also with a tragedy not noble either in its character or consequences. In Germany, we have the Schmidts; in Italy the Fabri, Fabricia, or Fabbroni. In France the Le Febres or Lefevres. Although most of the European languages adhere more closely to the old Northern name, even in Latin we have volumes in our library by Johannes Smithus, and we have seen in Italy Giovanni Smitti. The Spaniard's version of John Smith is Juan Smithus; the Dutchman adopts it as Hans Schmidt; the French soften it into Jean Smeets; the Russian roughens it into Jouloff Smittowski. John Smith goes into the tea trade with China, and then he becomes Jahon Shimmit. Among the Icelanders he is Jahne Smithson; among the Tuscaroras he is Tom Qu Smittia; in Poland, Ivan Schmittiaveiski; among the Welsh we are told they talk of Jihom Schmidd; in Mexico he is written down as Joutli F'Smitri; among the classical ruins of Greece he becomes Ion Sinihton; in Turkey he is almost lost sight of as Yoe Seef. Philology also assures us that those ancient names of the kings of Syria, Hadad and Benhadad, are the equivalents of our Smith and Smithson, just as the terms pontiff or pontifex point back to the time when the chief man was he who built bridges or constructed roads; so, at last, these and the like terms we have quoted came to be considered the proudest designations of the royal house; and when the usurper, the founder of another family, seized the throne, he assumed the same honored titles associated with distinguished benefits conferred on the country. Such are some of the variations of this great family; but this is really only the commencement, the great stem of the family tree. There are innumerable collateral branches—the Goldsmiths and Silversmiths; the Whitesmiths, Brownsmiths, the makers of the great old brown bills; the arrowsmiths, the makers of the arrows! the Nasmyths, the makers of nails. There are also Spearsmiths and Shoesmiths, and probably many more than we have the knowledge or time fairly to indicate; all, however, showing how large, and perhaps rather popular than princely, rather democratic than aristocratic, this family is and has been; how the smith not only stands with his hammer by the forge at the foundation of society, but how by his manifold works he is found through all the various ways by which society advances.—*Leisure Hour.*

FORCE OF CHARACTER.

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Force of character is not confined to any sex or class or age, and is as clearly a gift of Nature as music or poetry, eloquence or beauty; while to the individual who possesses it, it is of much higher value, so far as success in life is concerned, than any of the above-named endowments. The poet, or the musician, or the orator, may be great in his own line, yet his life may be a grievous failure—apparently, at least—for it is doubtful if Nature allows any real failures. The beauty may enjoy her brief reign, and then vegetate for years, eating out her heart with useless regrets over her vanished supremacy; but the person whose force of character impresses itself on all with whom he comes into contact, possesses the true philosopher's stone. He is the alchemist who turns all he touches to gold. People and circumstances are his slaves, if he chooses to use them. By that marvellous influence which he exercises over others he is enabled to accomplish ends and carry out schemes which, without such influence, he could never hope to compass. It is not very easy to define the exact qualities that go to make up force of character, which is always more readily felt than analysed; but it would seem to result from a harmonious and equal distribution of certain faculties, no one of which is so unduly developed as to dwarf or overshadow the others. There must be mental balance; there must be strong common sense (though the latter alone does not make itself felt). A most important ingredient also is imagination—that sympathetic instinct which enables the individual "to put himself in your place;" to see things from the outside, to judge them from a standpoint other than his own; to image to himself, in short, that which others may possibly be feeling and thinking. This gives an insight into their motives and their probable line of action under given circumstances which appears, at times, truly marvellous to less gifted mortals. This insight, again, inspires a confidence in the person who possesses it, which ensures him a following and marks him out as a born leader. The power of inspiring confidence is an unfailing mark of strength of character. Great intellectual ability does not necessarily accompany the force of which we are speaking. We are often provoked by being compelled to acknowledge its existence in people of very mediocre capacity. Sometimes we are surprised at seeing clever women completely dominated by comparatively inferior men, and this quite independent of affection; but an intimate acquaintance will usually convince us that the intellectually inferior has a force of character which fully compensates for his want of mental power. Nor is moral goodness always a concomitant of the gift. In every community of outlaws there is one whose influence permeates the whole society; not that he is cleverer, or stronger, or more adroit. He simply possesses that union of qualities which we call force of character. He has the power of making himself felt; of inspiring confidence in the judiciousness of his advice, the soundness of his judgment, even before it has stood the test of experience.—*Tinsley's Magazine.*

Virtue and a love of order naturally induce us to observe decorum. To shake off the yoke of decorum is openly to prove that we are either impertinent or vicious; and openly to despise general opinions is to insult the public. But to despise the opinion of the world where it offends against virtue and decorum is highly commendable. Worldly respect misconceived, has been the occasion of much impiety and libertinism. If the fashion, for instance, require the ladies to clothe themselves indecently, sensible women will reject such a fashion. If custom sanction a dance so indelicate as to offend even the modesty of men, still fashion requires that it be danced on penalty of being denounced prudes. How much preferable is it to suffer the accusation of prudery.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 5, 1877.

"MOTIVE," CONTRASTED.

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To say that the human race are subject to that pressure which we designate by the above name, is to say what most are willing to admit; yet the character of this force varies with training, temperament, conditions, etc.; its quality is determined also by the same contingencies, hence that which under some circumstances might be considered a good motive, under others would probably be the reverse—the measure of intelligence by which such motive is created or evoked, is as variable as are the individuals through whom the same is manifested. Some have tried to classify motive, as pure and impure, noble and ignoble, true and false; as to the first, many consider marriage in the abstract as savoring of purity, no matter how vitiated by ignorance, or destructive by excess, while plural marriage is considered impure, no matter how chaste in its spirit or continent in its practice. Some consider that a noble motive, which prompts the wealthy to advance of their abundance for the suppression of vice and the relief of suffering, whereas these objects may be secondary, and ostentation or supposed expectation may have prompted the gift; and that may be considered ignoble as to motive, which yet in the end may be turned to the good of both originator and participator. So in regard to the true or false, conditions have existed when the truth, the whole truth, might be injudicious and injurious, and when a partial or measurably truthful leading would accrue to the benefit of the prejudiced or ignorant; hence said Paul, "I have been all things to all men, if haply I might save some," or as was remarked by Jesus, "I have many things to say unto you, but ye cannot receive them now," their measurable ignorance, their longer continuance in error, was of more advantage to them then, than a revelation of the most sublime truths which they were incapacitated or unprepared to receive.

Men again often flatter themselves that they are prompted by the most lofty motives, when a little analysis would demonstrate their error. The office seeker, who considers himself animated by the most elevated conceptions of patriotism, might, on analysis, discover that the perquisites of place had really more weight than national needs or national advantage. The one who fills the sacred desk, and spends a life in the assumed salvation of souls, might perchance discover, on analysis, that social distinction, an easy and unlaborious life, and the amount of remuneration or prospective elevation to still more

decided affluence, had more practical power than the most lofty conceptions of the calling which he had chosen. Many a proud philanthopist, who spends his energies apparently for the good of his fellows, would be astounded if by rigid scrutiny he should discover that fame, reputation, self, had blistered and marred his grand ideal.

Indeed, how few have courage to know and understand themselves, to realize their weaknesses, to comprehend their selfishness, and to feel their ignorance. We "see through a glass darkly," and far too often find that we have immolated ourselves, that we have offered the incense of flattery to a supposititous deity, and that on the altar of expediency, if not of absolute wrong, we have made a burnt offering of our own self-respect, which is really of more worth than the applause of nations or the homage of worlds. When we are in this condition, sensing our folly, our waywardness, our meanness, and our inconsistency, our humiliation is complete, our self-loathing is our penance and penalty, and should be the prophecy of our resurrection from the dead; the processes of purification are already at work, and it needs but persistent application, backed, encouraged, and sustained by that great gift (which is as yet hardly comprehended even by the Saints), viz., "the gift of the Holy Ghost," to enable us to achieve the great conquest of life, even "victory over ourselves," which is indeed meant to be the grand and final result of the principles we have received; and this victory never will be consummated, the steps which lead to it never will be trodden, until we feel ourselves; understanding that, though "we carry about with us a body of sin and death;" and that often, "when we would do good evil is present with us;" yet by comprehension of the truth, and practice of its requirements, we "*can do all things*, through Christ Jesus our Lord."

Hence the Gospel of Jesus Christ is revolutionary, its forces are of Divine origin, and its results the aim of infinite wisdom; yet of the great many who have professed to receive it, how few yield themselves implicitly to its culture, or imbibe its spirit, by how many hearts is the apostrophe inserted, as it was by an Elder some years ago in connection with this Church, who undertook to speak from Luke vi, 33; but instead of reading as it stood, he gave a new version, (no, not a new one, the serpent give it before in Eden,) "Seek ye first" *(or at all events second)*, "the kingdom of God and its righteousness," his faith failed him at the keyword of success, and that which was and is among the sublime truths, sunk even below the level of common place; but this is not uncommon in practice, though it may be unique in fact, indeed the people who call themselves Latter-day Saints are but men, they are tinged with all the characteristics of their race, and when statesmen, divines, and philanthropists are subjects of error, mistake, and self-righteousness, we may not wonder that the masses, the uncultured, the uneducated, the unrefined, partake more or less of the same tendencies.

Now there is one portion of the Gospel which is probably more calculated to awaken undesirable motives than any other, that is "the gathering." To have and obey the first principles, faith, repentance, baptism, and the laying on of hands, will not necessarily evoke any other motive than that of a desire to obey and enjoy the truth; this obedience always, however, (when genuine,) creates or commands the spirit of gathering; and this is, as was promised; it

is one of the necessities of this dispensation; God is unable to accomplish his purposes and fulfill his words without it, and inasmuch as he hath declared he would have "a tried people," probably trial here becomes more apparent; now the motives which are prompted by the Spirit of God are always pure, but this Spirit can be grieved, can be thwarted, can be in a sense perverted. Whenever God's poor receive this Spirit, the adversary seeks to destroy it, not by fighting against it, *but by encouraging it*, sometimes portraying the advantages which will result from gathering, or by magnifying the evils of the present conditions, its continuous labor, its prospective poverty, the cares incident to a growing family, etc., and some in this way (may be, innocently and unexpectingly,) have been overthrown, their motives for gathering have been colored, divided, and vitiated; still, they have gathered, and when done, they having measurably lost or grieved the Spirit, soon become discouraged, envious, and apostate; in the gathering place they see comfort around them, but it is the result of ten or twenty years of industry and blessing; probably but few pay them any great attention—men's business, necessities, or duties prevent any special manifestation of anxiety, and they become the easy victims of tattlers, of grumblers, or of apostates, and having grieved the good Spirit, they partake of the evil one; they, begin to grumble; instead of looking for good, they listen to and seek for evil, their prayers are next neglected, their meetings unattended, they associate with those whose course is bad, and "the last state of that man becomes worse than the first;" then as a result the tone of their language changes, duty becomes slavery, they begin to long again "for the leeks and onions," their souls "scent afar off the flesh pots of Egypt," and when they write to their old friends, to their old associates, even to some who are members of the Church in their native land, their epistles are full of gall and bitterness, the authorities are faulty, the country and climate are bad, the people are poor Saints, their houses are unfit to live in, every thing and every one partakes of this fatal hue,—the jaundice of their feelings, and the darkness of their spirits. Now mark how this is received at home—joy and rejoicing is among the armies and emissaries of satan—the half hearted and negligent among the professed Saints, quietly exult in this testimony to their own beclouded spirit, and no sooner is this noised abroad, than a mighty effort is inaugurated to bring back to the fold of satan a few misguided wandering goats, and all the half hearted say amen, and some, who have been unable (or unwilling) to help themselves or to help the cause, are among the first to contribute of their substance to bring back again, their old associates in, now apostates from the Church.

What is the difficulty now? Is it that the promises of God are of none effect, that his purposes have changed, that the Gospel is untrue? Nay, verily, these are the results which were foreseen, the outcome was sure and certain, men were left to themselves, they gathered for ease, for competence, for agreeable conditions, for congenial spirits, in other words—for self,—and because of this, they have become "weak as water and shall not excel," all the circumstances betray them, the very fact that the Gentiles, sectarians, apostates, and half hearted "Mormons" are prepared to aid them, is testimony to every honest soul that their spirit is not as our spirit, or their work as our work. How many years may a good faithful Saint, a man of God, struggle in

Babylon, against every adverse influence, and as though all hell was at his heels, before any of the above class would lift a finger or give a penny for his deliverance? Why, he might live till the age of Methusaleh, in poverty and in rags, and his grey hairs and weary life find refuge then in a pauper's grave, and still the help would be deferred. Ah, "if ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you."

Nor would we intimate that this class, who thus return from Zion, are very numerous, they are but few and far between, but more noise is made by the world over the one recreant soul, "than over ninety and nine who never went astray," *they may gather and remain*, but the press and pulpit alike ignore the fact, and "Zion may flourish upon the sides of the north," but if the fact could be hidden, it would never be revealed, so far as Babylon is concerned. The immense majority of those who receive the Gospel desire to live its principles, and to be saved by them, and when such gather, having secured a knowledge for themselves, they are not appalled by the multifarious duties of Zion, they realize that the hand of industry and the blessing of the Almighty hath made "the desert to rejoice, and the waste places to blossom as the rose;" they are not envious of the success of those who have borne "the burthen and the heat of the day;" the cattle upon a thousand hills, and the dwelling places embowered in comfort, may be before their eyes, but no envy or jealousy obtrudes itself upon their feelings or disturbs their sleep; they mingle with their brethren, mayhap see their faults, and are injured by their negligence or avarice; they hear the croak of the grumbler, and feel of the spirit of the apostate, but they possess their souls in peace, their course is onward, their object of pursuit definite; so persistently, though blunderingly, they move along, neglecting no duty, missing no privilege, shirking no responsibility, evading no call, "they go from strength to strength," gradually and silently they become a power in the land; the office soon seeks the man; having moulded themselves, they are called to mould others; "their families rise up in the gate," and "call them blessed;" "the path of the just shineth brighter and brighter to the perfect day;" yet such men even in their best days have their regrets—they see those retiring from the field, with whom in other lands they had "sung the songs of Zion"—they mark their course, and could prophesy of the results, but they "hope almost against hope," not for the "old fools" particularly, whose lives have been given to the building up of Babylon, but for their children, an interesting and promising group maybe, brought with much trouble and expense from the land of their fathers, then probably unwillingly, returned to its abominations, to its poverty and temptations, to its prospects and penalties, to its fall and shame; and as such an one looks upon his own, he feels that *there is a sacrifice about to be offered up*, on the altar of folly, ignorance, selfishness, and obstinacy, that might under better conditions, better culture, a better spirit, become "valiant for the truth," and "the praise of them that do well."

Such are the results of unenlightened, unsanctified motive, and such are the results of motive when purified, when enobled, when subject to, and continued under, the influence of that Gospel which is for the salvation of man, and by and through which that great gathering was inaugurated in "this the dispensation of the fullness of times." Happy are they who apprehend its spirit,

who are subject unto it, who in "gathering to Zion," carry Zion with them; they are not appalled by danger, or cast down by adverse circumstances; no obstacle but they surmount it, no temptation or trial, but they overcome; they know that "God is their portion," and that "when this earthly house or tabernacle is dissolved, they have a building above, a house not made with hands, eternal in the heavens."

H. W. N.

DEDICATION OF THE BASEMENT OF THE LOGAN TABERNACLE.

The basement of the new Tabernacle at Logan was dedicated Jan. 27.

The opening services were performed on Saturday, meetings commenced at 10 o'clock, and continued over the following day.

The following were present and took part in the services—Elders John Taylor, Lorenzo Snow and Franklin D. Richards of the Twelve Apostles, Bishops L. W. Hardy and William B. Preston, Elder Samuel Smith, of Brigham City, C. W. Penrose, of Ogden, and a number of Bishops and local Elders of the various settlements in Caché County.

A large choir was led by Professor Lewis, and accompanied on the organ by Elder Joseph Goddard.

Elder John Taylor made a few introductory remarks, after which,—

Elder F. D. Richards offered the dedicatory prayer, consecrating the basement of the building, that it might be holy to the Lord, and acceptable in his sight.

Remarks were made by Elder Lorenzo Snow, on the United Order, and on the wise and careful establishment of Home Industries. He gave a brief description of the various branches of industry, all connected with the institution in Box Elder County, and concluded by showing that the grand object of these co operative efforts was not money-making, but a union of hearts and souls, a spiritual union which would make men and women truly one and devoted to God and the truth.

Elder Moses Thatcher read a financial statement, showing the receipts and disbursements in the work upon the house, by which it appears that up to the present, not counting the labor at the first attempt, the building had cost nearly $50,000, only about a fifth of which had been received in cash and merchandise, the balance being paid in labor.

In the afternoon Elders L. W. Hardy, C. W. Penrose, Moses Thatcher, and John Taylor, were the Speakers.

The Sunday morning assembly was addressed by Elders L. F. Monch and Franklin D. Richards, who spoke upon modern skepticism as imbibed by scientists. He showed that there was no conflict between true religion and true science, and urged the importance of the Saints employing, as teachers, men who have faith in God, and will not lead our children to infidelity.

The speaker concluded by referring to the magnitude of the work to be done in the Temples of God for the dead, and the importance of each person doing all that is possible towards their redemption.

Elder John Taylor, alluding to the notions of skeptical scientists, touched upon by Elder Richards, related some of the ideas which Joseph Smith expressed to him forty years ago, showing that the earth was formed from remnants of pre-existent worlds, which might have existed for millions of years, and that the solar system revolved around another, and that around another and so on, until the central body which governed lesser systems, required a thousand years for one revolution, thus one day with the Lord was a thousand years, and a thousand years as a day." He went on to show that all truth is eternal, and it never conflicts with itself. If we were taught of God we should comprehend things as they

are, and be led to glorify him for ever.

In the afternoon Bishops Preston and W. F. Littlewood spoke, also Elders Moses Thatcher, John Taylor, and Lorenzo Snow, who referred to the inspiration which led Joseph in Egypt to counsel the storing up of grain against the famine which was coming upon the land. He spoke of the prediction of the servants of God that wheat would be worth its weight in gold. He asked what preparation had been made for that time. He would say that if the Elders would not hearken to this matter, let them help the sisters to do it. When this nation becomes disrupted by civil strife, thousands will flock here and we shall have to feed them. It was no small thing to despise the word of the Lord. Yet the Elders had treated this thing lightly, and now the sisters took hold of it. As sure as there was a God in Israel, the famine predicted would come to pass.

Bishop Preston then read a list of subscriptions from the various settlements towards building a Temple in Logan, amounting in all to $27,268.00.

Choir sang a glee—

"Let the hills resound with song."

Benediction by Elder F. D. Richards.

In the evening at 6.30 the Young Men's Mutual Improvement Association and the Young Ladies' Retrenchment Society conjointly held a meeting in the Tabernacle, at which many of the old members of the Church attended, making a very large congregation.

The meeting was addressed by Elder C. W. Penrose, followed by Elder F. D. Richards. Much valuable information was given to the young people, and a most excellent spirit prevailed.

Altogether the services in the new Tabernacle were intensely interesting. The singing by the choir was one of the pleasurable features of the services, and every hymn and anthem was rendered in a highly creditable manner. The teachings of the Elders were received with interest and pleasure, and the opening ceremonies of the new building will long be remembered with satisfaction by the people of Cache Valley.

Condensed from *Ogden Junction*.

UTAH NEWS.

From the *Deseret News*:—

January, 1877, will be held by the Latter-day Saints as memorable in future history as notable for the dedication on its first day, of portions of a Temple, at St. George, Utah, reared to the name of the Most High God. There are but few people who fully realize the importance of such an occurrence, as it has a bearing upon the interests of the whole human family, including those who have been here and have passed to the other life, those who are still living and the untold myriads of intelligent beings who will follow. This being the last dispensation of the fullness of times, in it the Lord purposes, without abolishing the agency of mankind, to establish his supremacy upon the earth, and his work is gradually but surely developing toward the attainment of that object, and the time will come, as has been prophetically declared, when he shall have a "willing people," even if he should have to choose them from among those whom he has called, when the "day of his power" approaches, which, according to inspired predictions, can scarcely be very far off.—*News*.

At South Willow Creek, Utah, the people of this place have an eye to storing up wheat. The Relief Society have about one hundred bushels laid up for the time of need.—We passed a bee-keeper on Big Cottonwood, who exhibits twenty-six hives of bees from a start of thirteen hives last Spring, and has taken 1,200 lbs. of honey this season, and from one double or two story hive, 147 lbs.—At Alpine, we were pleased to visit the blacksmith and harness tackle works of Wm. Devey and Son, who furnish Z. C. M. I. with harness tackle,

cable chain, miners' picks, strap hinges, etc., competing with eastern trade. One of their dies, weighing over 600 pounds, was manufactured by themselves principally, which speaks well for little Alpine.—At American Fork, we rested under the kind hospitality of Bishop Harrington and family. American Fork supports four day schools of 450 pupils, out of a population of 1,500. The schools are supported by a tax of one half of one per cent. About 9,000 gallons of sorghum molasses have been manufactured at that place. The citizens sent a heavy petition to the City Council, praying for deliverance from the sale of spirituous beverages; not a single saloon is the result, with satisfaction to the petitioners. S.

At Orderville, Utah, we beheld one of the most novel and interesting sights I ever saw. This little town contains about 300 inhabitants, and the houses are all built within a thirty rods square. It forcibly reminds one of a hive of bees. They work in perfect harmony and they have a power "to do" that cannot be found in any other place among the Saints. They are working out a problem that all the community are watching with much interest, and, so far, they have made a success of it. Their carpenter shop, blacksmithing, shoemaking, school, tannery, and many other industries are carried on energetically and systematically, and their future prospects are bright indeed. The feelings and good will we found with this faithful little band of Saints are something very pleasant to think of. W. D. J.

Messrs. Macdonald, Adams, Cox, and Morris have made a preliminary survey of a water ditch to carry the waters of the Rio Virgen into waste lands in the vicinity of Washington and St. George, which will, if successful, make this a still more desirable land to live in, and make room for the hundreds of worthy young men of these southern settlements to make homes, which is hardly practicable under existing limited water privileges. About $6,000 is subscribed for this laudable enterprise. A.

I visited Washington a short time ago, which lies five miles east of St George, Utah; it is nicely located on slightly rising ground, and is well supplied with Cottonwood shade trees, but though it is some years older than St. George, it is behind it in improvements of all kinds, yet Washington has many natural advantages. One is the large cotton and woolen factory, which employs a great number of the young ladies, as well as many men and women. Water privileges are good, and the Washington field, which lies south of the city some two miles, is one of the best fields in this Territory, if it was properly and extensively cultivated. Fruits of all kinds can be purchased, and the addition of a few "live" permanent settlers would be of great benefit to the settlement, as they would give strength to the town, and assist in the development of its vast resources of wealth. The brethren have commenced to build a fine large meeting-house. When it is built they will not be under the necessity of meeting in the "Relief hall," built by the sisters, which, by the by, is a fine hall, about 18 x 40 feet, neatly finished, and was built by the energetic, amiable sisters residing in Washington. It speaks well for their enterprising spirit. Washington has a good Sunday School under the direction of brother Gould, who does all he can to instruct and bless the children. John W. Freeman is Bishop, and is considered a very reliable man. A.

Dr. De Haas, U. S. consul at Jerusalem, who visited our office states, that there are now about 20,000 Jews at Jerusalem, and that their emigration to that place is from 2,000 to 3,000 yearly. He also states that between 200 and 300 stone houses have been in course of erection during the present year. The Israelitish population have also established a number of educational institutions, in which the young people are trained, more particularly in those studies, religious and otherwise, especially peculiar to the race. They do but little business, with the exception of a little in a few of the finer mechanical branches, and the leading incentive to their gathering to the land of their fathers and of glorious memories, appears to be to bewail the desolation that has so long

prevailed upon the country of the inheritance of the ancient people of God, and that they might have the privilege of having their bones deposited, at death, in the Valley of Jehosaphat. There appears to be no inclination for them to engage in agricultural pursuits, with the exception of at Jaffa, where there is a very fine "model farm," supported, it is understood, by some organized society having its location in London.—*News.*

The new Ogden river bridge is a substantial structure, built on two stone abutments, which each rests on thirty piles. It is 108 feet long, the span, clear of the abutments, is 98 feet, with 13 inches camber, it is 24 feet wide, with a double track, and is 17 feet high. It is of the improved Howe pattern. There are 37,000 feet of lumber in it, the timbers measuring from 5 x 8 inches to 10 x 12 inches. The flooring is 4 inch plank. It contains 9,000 pounds of iron, in the shape of bolts and straining rods, besides five kegs of extra large spikes. The abutments were built for $1,300, the bridge for $2,800, and the piling cost about $800, exclusive of excavations and filing up the approaches.—*Ogden Junction.*

The new banking house of J. W. Guthrie and Co., is opened for business. It is a solid structure from foundation to roof, and is elegantly furnished. It is of brick, 22 x 45 ft., with stone basement. The interior is light, lofty and pleasant, and the office furniture is neat and convenient. The counter is a fine piece of joiner work, its top of black walnut, containing over 400 pieces. It is the work of Mr. George W. Harris, of Plain City. The vault is 11 x 16 ft., has three feet walls, with patent iron door, and an interior double doored safe, on which the new "Time Lock" is being fitted, one of which will also be attached to the vault. One feature of the bank is a magnificent desk, which was on exhibition at the Chicago Fair. It is worth $350, and is a marvel of cabinet work; every door and drawer answers a double purpose, the opening of several depends on one, for the desk is automatic, and though it has numerous drawers, doors and apertures, one key is master of the whole.—*Ogden Junction.*

ITEMS.

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Nevada is still envious of Utah's prosperity, and still hankers after another slice of her Territory.

"Marriage is promotion," says George Eliot. In the eyes of such a reasoner a man with his third wife would, doubtless, pass for a brigadier-general.

The New York *Herald* thinks if a man has got religion he need not keep pestering other people about it, as they will find it out when they begin trading with him.

There are 43,000 clergymen in the United States; but even this number have not succeeded in working the morals of the community up to a very satisfactory point.

QUICK PASSAGE.—The steamship *Montana*, of the Guion line, arrived at Queenstown on January 31st, making the passage from New York in the remarkably short space of eight days and two hours.

Mr. Moody talks to the Chicagoans in this healthy fashion—"There is that man who claims to have repented, but who has not paid his board bill yet, though he could have done it. He is defrauding some poor widow, and yet he talks of being a disciple of Christ."

In New York City, last year, 14,208 children under five years of age died, being 110 in every thousand. In 1867 the mortality of children under five years of age in that city was 53 per cent. of the total mortality, in 1875 it was 48½ per cent., in 1876 it was 48¼ per cent. Last year there were 28 cases of severe illness to every death.